

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

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CHRIST IS COMING AND WILL REIGN ON EARTH

EDITORIAL

A People for His Name

WHEN THE people of Israel left Egypt, under the leadership of Moses, and passed through the Red Sea, they began their long journey through the wilderness. In the third month, they came to the desert of Sinai, and encamped before the mount, where they entered into a covenant with the Lord, saying—

"ALL that the Lord hath spoken we will do" (Exo. 19:8).

Following this, they were established as a nation and, under the guidance of Moses, received a system of religion designed to govern them individually and eventually to *lead them unto Christ*.

As we examine their history, it is profoundly important to observe that God did not deal with the nations collectively, but selected Israel through whom He revealed Himself, and accomplished His purpose. This is remarkably clear from this authoritative statement given at Sinai (Exo. 19:5)—

"Now therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me ABOVE ALL PEOPLE, for all the earth is Mine."

By this method, God was taking out a people for His Name. This stands out clearly all through the historical and prophetic books of the Bible, and is confirmed by Paul in his letter to the Romans, where he says (3:1-2)—

"What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

During the process of establishing the Law, the Lord addressed Moses in these words—

"I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.

"And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him" (Deut. 18:18-19).

The latter days of Israel's commonwealth heralded the arrival of this prophet, but *only a remnant had sufficient faith to recognize the times in which they lived*. Among them who had waited and watched for his appearing, was Simeon, a just and devout man, who came into the Temple and took the child Jesus in his arms, and blessed God saying:

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32).

What about the rest of the people? Had they given up Moses and the prophets? *By no means*. They continued to worship God in their synagogues, even as they do now, but Jesus said, quoting from Isaiah—

"This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Matt. 15:8-9).

However, Jesus continued in his mission to preach the Gospel and heal the sick. After his ascension, the apostles followed in his footsteps preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, but their heavenly message failed to penetrate the encrusted mentality of the people. Therefore, said Paul—

"It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles"
(Acts 13:46).

THE SIGNIFICANCE of this stupendous change in the outlook of the Gentiles is recognized by few of them because they are blinded by the pagan doctrine of immortal-soulism, and they believe they are children of God through birth. But to those who are enlightened by the Word of Truth, it becomes a message of great joy, for they fully realize that prior to their acceptance of the Gospel message—

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"
(Ephes. 2:12).

The coming of Christ, and the establishment of Christianity, did not alter the purpose of God. It was not a plan to evangelize all people upon the earth, but a continuation of a divine principle made unmistakably clear by James—

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name" (Acts 15:14).

It is not presumption for any to say that they are comprehended in this select group of people if they have complied with the threefold requirements that are essential to that end. The *belief of the Gospel*, and *baptism into Christ* are the first two, but the third is the most important for, without it, the other two are useless. We refer, of course, to the matter of *keeping the commandments*, for when Jesus was about to leave the apostles, he said—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe **all things whatsoever I have commanded you**: and lo, I am with you always, even unto the end of age" (Matt. 28:19-20).

The *observance of things commanded* is the basic principle which alone can place us in harmony with divine requirements. Even though we might memorize the entire Bible, and have the ability to quote any portion of it at will; it will avail us nothing in the day of account unless we have walked in the paths of righteousness.

* * *

IN THE PROCESS of taking Israel out of the nations as a people for His Name, it was stated that they would be "a peculiar treasure" unto God, if they obeyed His voice, and kept His covenant. The identical principle forms the basis upon which a people is now being taken out of the Gentiles for His Name, for, says Peter—

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" (I Pet. 2:9).

There is only one way in which we can show forth these praises, or virtues, and that it is by *walking in that light*, for the message that John has declared is—

"That God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth:

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:5-7).

That is the true definition of fellowship, and if there is any statement in the Bible that has the power to stir up our pure minds, and cause us to examine ourselves, then surely this is the one.

Although God had taken the people of Israel out of the nations for Himself, being a member of that race did not constitute them children of God. In like manner, being a Christadelphian, does not constitute us children of God, unless we walk in the light, for (Rev. 22:14)—

"BLESSED are they that DO HIS COMMANDMENTS, that they may have right to the tree of life, and may enter in through the gates into the city."

—*Editor*

The Stone of Israel

"And upon the throne one sitting. And the one sitting was in appearance like a jasper and a sardine stone"—Rev. 4:2.

By **BROTHER JOHN THOMAS**

He whom John saw "in spirit" sitting upon the throne—that is, he who will occupy it when it shall have been established in the heaven—is he whom the Spirit styles—

"The man whose Name is **The Branch**" (Zech. 6:12).
—styled also in Zech. 3:8 as—

"My Servant THE BRANCH."

This is the Son of the Deity to whom the throne belongs, and termed "His Servant," because of his manifestation to do service for Yahweh (Isa. 51:16) in—

"planting the heavens, and laying the foundations of the earth, and saying unto Zion, Thou art My people."

Or, as expressed in Isaiah 49:6—

"His servant to raise up the tribes of Jacob, and to restore the desolations of Israel; to be for a light to the nations, and for His Salvation to the ends of the earth."

This is the "One sitting upon the throne" seen of Isaiah as well as by John. Isaiah saw him "in spirit" upwards of 700 years before he was—

". . . made of a woman, under the Law" (Gal. 4:4).

John beheld him in flesh, looked upon him with his eyes, and handled him with his hands, when he dwelt among the Jews; and seventy years afterwards while an exile in Patmos, saw a similitude representative of him sitting in Millennial glory upon the throne of David and of Deity, as indicated in the chapter before us (Rev. 4).

Isaiah being "in spirit" saw him enthroned—

"I saw the Adonai (plural) sitting upon a throne high and lifted up, and his train filled the temple.—I saw the King, Yahweh Tz'vaoth" (Isa. 6:1-5).

He saw the king of whom the Spirit afterwards said—

"Take away the filthy garments from him" (Zech. 3:4).
—the filthy garments of flesh, styled his iniquity—
"and let them set a fair mitre upon his head."

This has been accomplished in the perfecting of Jesus by spirit. He is now prepared to rule the Father's house, and to keep His courts. He is the man, the Second Adam, to be enthroned upon that eminence, high and lifted up above all other high places of the political aerial, covenanted by the Eternal Power to his father David.

Ezekiel, when "in spirit," saw him enthroned, and calls him "a Man"; that is, *adam*. Not *ish*, but *adam*, as indicative of his original identity with the nature of the first man.

John gives us to understand that he whom he saw sitting upon the throne was not only a man, *ish*, in the sense in which the three angel-elohim who appeared to Abraham are so styled; but that he was *adam*, a mortal descended from him who came out of *adama*, the ground. This is indicated by what he says in Apoc. 5:6—

"I saw, and behold in the midst of the throne, and of the four living ones, and in the midst of the elders, a Lamb standing **as if it had been slain**, having seven Horns and seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth."

In these words he exhibits a combination of flesh and spirit "*in the midst of the throne*," and therefore sitting upon it. The flesh is represented by a living lamb that had been slain, but had recovered from the death-wound. It is well known to one intelligent in the Word that "*lamb*" is the metaphor, and in the Apocalypse, the symbol, of the sacrificial man, Jesus, who was delivered to death for his people's offences, and whose mission is to take away the sin of the world; in other words, to "destroy that having the power of death," and to destroy the works of sin—the Diabolos and all that has originated from the flesh.

The sacrificial man, Jesus, then, is the apocalyptic lamb, one suspended upon a cross and forsaken of "the Seven Spirits of the Deity"; and consequently, not having at that time "seven Horns and seven Eyes"; but now, healed of the wound in his heel by resurrection and ascent to the Father, and by which he has become consubstantial spirit-flesh with Him, and therefore possessed of—

"The seven Spirits of the Deity."
—or *Holy Spirit in perfection*, by which he is omnipotent and omniscient, seeing and knowing all things; and therefore "a lamb *with seven horns and seven eyes*," and prepared to take up his position "in the midst of the throne," when a door shall be breached in the heaven, and the throne shall be established there.

The Lord Jesus Anointed, then, is the *Adam* hereafter to sit upon the throne. Installed in the heaven, the four living ones will give glory, and honor, and thanks to him; and the twenty-four elders will fall before him, and do homage, and cast their coronets before him, saying (Rev. 4:9-11)—

"Worthy art Thou, O Lord, to receive the glory, and the honor, and the power; because Thou hast created all things, and on account of Thy will they exist, and were created."

* * *

IN SPEAKING of the appearance of the Man enthroned, John says, "*it was like to a jasper and sardine stone*." He is in this likened to a Stone most precious; not to a common stone, but to a very brilliant and inestimable living stone. He is symbolized here by a *stone*, because he is so designated in the prophets. In setting forth the military prowess of Joseph's posterity "in the last one of the days," he predicts that the arms of his hands shall be made strong by the Mighty One, the Ail and the Shaddai of Jacob, out of Whom is the Shepherd, whom he styles the "STONE OF ISRAEL" (Gen. 49:24-25).

This Shepherd-Stone is typified in the two onyx stones of the Aaronic ephod, upon which the names of the twelve tribes were engraved in the order of the birth of their fathers, and which were to

be borne before Yahweh upon the two shoulders of the *one man* officiating as High Priest, for a memorial—Exod. 28:9-12.

The prophet Isaiah also speaks of him to Judah thus—

“Sanctify Yahweh Tz'vaoth himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary.

"But also for a Stone of stumbling, and for a Rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem" (Isa. 8:13-14).

This has in part been accomplished, and we wait now for this stone to be laid in the identical place where it was stumbled over; according to the words of the Spirit—

"Behold, I lay in Zion for a foundation a Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be confounded" (Isa. 28:16).

This is "the stone which the builders refused" which will then have "become the chief of the corner"—Ps. 118:22, the head stone with Seven Eyes brought forth with shoutings—

"Grace, grace, unto it!" (Zech. 3:9; 4:7-10).

* * *

TWO PRECIOUS STONES are selected by the Spirit to represent the appearance of the Man enthroned. These are a Jasper and a Sardius. The reason why *two* are indicated rather than one, is because the King is *Spirit and Flesh in combination*.

Had he been mere flesh, or spirit uncombined with flesh, one stone would have answered every purpose; but being *Deity manifested in flesh*, two precious stones were necessary; one to symbolize the Spirit, and the other the Flesh.

The *jasper* is the spirit symbol. It is a hard stone of various hues, as purple, cerulean, green. The glory and light of the New Jerusalem community are likened to—

"A stone most precious, even like a jasper stone, clear as crystal" (Apoc. 21:11).

And in v. 23, this glory and light are styled the glory of the Deity and the Lamb. The wall of the city is also a jasper, which wall is the symbol of the Lord God Almighty and the Lamb; in other words, of the Spirit, who by Zechariah has said—

"I will be unto Jerusalem a wall of fire round about, and the glory in the midst of her. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith Yahweh" (Zech. 2:5-10).

A beautiful cerulean gem clear as crystal, is the symbol of the Deity's spirit condensed into substance; and as it is the primary principle of the city whose Builder and Maker the Deity is—

"The FIRST foundation is a jasper."

The other gem is named in Hebrew ADM. *These are the same letters that compose the word applied to the creature Yahweh Elohim formed from the ground to be the father of our race*. By the invention of the Masorites, instead of being pronounced *adam*, it is pronounced *odem*, and on being translated into the Greek, the Seventy rendered it by *sardion*, because found about Sardis. It is a carnelian, and so called from its colour having a resemblance to that of *flesh*—a gem, therefore, fitly symbolical of the *Adam-element* of the One sitting upon the throne.

"PASS THE TIME OF YOUR SOJOURNING IN FEAR"

If the prophets and apostles say, "Beware of being too straight-laced," if THEY are on the side of taking it easy and indulging in pleasures and conforming to the world, then we shall be safe in the same line of precept.

But if we find that they ALWAYS WITHOUT EXCEPTION advise men to take heed, to fear lest they come short, to be in the fear of the Lord all day long, to be as Christ was, to be as God, to pass the time of our sojourning in fear, to crucify the old man, to walk in the narrow way, to follow after holiness, to AGONIZE to be saved—I say if THAT be the style of scriptural precept (**and who shall deny it?**), then our wisdom is to reject all contrary counsel, from whomsoever proceeding, and to walk in the narrow way that leadeth unto life. —bro. Roberts.

This World's Wisdom Foolishness

"God hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the mighty, that no flesh should glory."

By BROTHER ROBERT ROBERTS

OUR MEETING this morning (as every meeting we hold in pursuance of scriptural objects) is a compliance, in a certain way, with the divine injunction which says:

"Wisdom is the principal thing; therefore, get wisdom; and with all thy getting get understanding" (Prov. 4:7).

We meet under the auspices and for the further attainment of wisdom. But *what is wisdom?* We may profitably ask this question, and spend a few moments in the contemplation of the full and certain answer which the Truth supplies. To appreciate the value of the answer, let us look at the state of the subject *apart from the Truth*.

The word "wisdom"* has, of course, many minor applications. It may be spoken of in connection with any state of circumstances calling for action. In such and such a line of action we may say there is no wisdom, or that there is great wisdom in such and such another line of action. Wisdom, in this case, is limited to the particular interest or object involved in the circumstances—as in taking steps to avoid the plague or stave off a riot, or in smaller matters, to preserve health or secure a good business.

But this morning we look at a larger application of the word. We look at it in relation to the ultimate, the eternal results of a man's life—1, as affecting God; 2, as affecting the man himself; and 3, as affecting a man's neighbor. The question is, *What is wisdom in this broad relation?*

The world has always made considerable pretensions to the possession of wisdom in this particular and important bearing. It is a pretension by no means peculiar to our day. The apostolic age was pre-eminent in this respect, as is evident from the allusions in Paul's epistles and in some other parts of the New Testament. He says his preaching was "not with enticing words of man's wisdom." He admits having set forth wisdom,

"Yet not the wisdom of this world, nor of the princes of this world, that come to naught"
(1 Cor. 2:6).

He recognized that "the Greeks sought after wisdom," but what had it all come to? "Where is the wise?" he asks—

"Hath not God made foolish the wisdom of this world?"

He plainly says, "The wisdom of this world is *foolishness* with God," and makes this very incisive application—

"If any man among you **seemeth** to be wise in this world, **let him become a fool**, that he may be wise" (I Cor. 3:18).

Many will be readily prepared to admit the force of all this as applicable to the false science and philosophy of 1,800 years ago, who may yet have a reservation in favor of the world's wisdom in the *present* century. They may suppose that Paul would not have written of modern science as he wrote of Greek speculation. They may have a feeling to the effect that in our day at all events, it has ceased to be true that the wisdom of the world is foolishness with God.

In this there is greater mistake than may at first sight appear. There is doubtless an accurate knowledge of the constitution of nature in all her aspects which did not exist in Paul's day. Science is more truly knowledge in our day than then (notwithstanding a wonderful amount of speculation in its higher applications).

Still "*wisdom*" is no more a characteristic of the experimental schools of modern times than of the speculative schools of Athens. Wisdom is more than knowledge. It comprehends knowledge but it is the *RIGHT use of knowledge* rather than knowledge itself. A man might understand the chemistry of farming, and be the vagabond of the village. Another man, with less knowledge, who industriously tilled the soil, would be the wiser man of the two.

The question is, what is scientific knowledge capable of doing for us, and how is the scientific knowledge used? The answer to this will bring modern learning as much under Paul's disparagements as the wisdom of the Greeks. In the first place, it has no power to deliver us from the evil state in which we live. A man might understand all the mysteries of the universe without being a whit nearer salvation than the ignorant. His knowledge would merely be a knowledge of what exists, and a knowledge of this may be of service as regards present convenience and health; but it cannot be turned to any account in changing a man's own constitution and averting the law of death, which overshadows all life, as at present manifested in the world.

Professor Clifford died a few weeks ago at 35 or 36. He was a rising man; but his great natural knowledge and popular estimation were powerless to turn away the dishonour of death, or stay the decomposition that compelled sorrowing friends to bury the pale corpse out of sight.

Wisdom may be defined as the doing of that which is for the best. But let us understand this. It is not doing what we may *intend* for the best, but what *IS* for the best. A man's intentions may be amiable enough, but—

"There is a way that seemeth right unto a man, but the end thereof are the ways of death"
(Prov. 14:12).

And by the best we mean the *best possible*, and not that which we may think the best. This involves the question, What is the best possible? Notions on this subject will vary with every human whim and fancy.

Obviously, we want a *fixed standard*. WE HAVE IT IN CHRIST. He exemplifies to us, and instructs us by his apostles as to the best possible. He shows in himself, and offers to us the perfection of being, intrinsically, and in all its relations. He shows to us that eternal life which was with the Father, and was manifested in the Son to the apostles, and by them reflected to us, through their teaching.

We need not discuss whether he is true. The question is in reality not an open one. It stands in one position only—a self-manifest position of undeniable truth. Our assembly this morning around the

emblems of a crucified Saviour shows that we recognize this. What if others falter and doubt and deny and blaspheme? There have always been such, and *they usually and largely include such as are high in the "wisdom" of this world*. Jesus actually gave thanks on this behalf (Matt. 11:25-26)—

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."

Instead, therefore, of feeling perturbed at the scepticism of the learned, we ought to recognize it as a *necessary feature of the situation*. The "wise and prudent," while sharp enough in natural things, are "too wise in their own eyes and prudent in their own sight" to discern the final goodness of God on the conditions which He requires—conditions which *humble man and exalt God*.

The simplicity of belief, the dependence of faith, the humility of obedience, are all repugnant to their intellectual modes and instincts which lead them to prefer ways and thoughts that involve human headship, and provide scope for human importance and gratification. Such men are unfit for the final goodness of God, which requires that God may be glorified, and God's way hides it from them.

We are here this morning rather as "the babes," to whom Jesus says the Father hath revealed His precious intentions. It is ours to humble ourselves as little children, accepting in gratitude and rejoicing in the proffered goodness of God. But though children, Paul says, "in understanding, be men."

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IN THE exercising of our understanding, then, we look at the fact that the *best* that is possible, and the only *permanent* good that there is for any, is the gift of an immortal nature at the appointed time of Christ's return to the earth, and incorporation in a system of society in which intelligence, faculty, health, wealth, and opportunity will combine to confer the conditions of perfectly blessed existence on the basis of permanence. We look also at the fact that this is attainable only in the channel of faith in what has been revealed concerning Christ, and obedience to what he has commanded.

We then turn to the scientific systems of the day, and we ask whether they are not as lacking in wisdom as ever Paul pronounced the philosophies of the Greeks to be? If wisdom is the attainment of the highest good, where is the wisdom of a system that not only has no power to bestow good, but that would actually turn away our regard from that which *has*? Knowledge is all very good in its place; but it is possible to have a knowledge that the process of time will deprive of all value; and the time bestowed in the acquisition of it is thrown hopelessly away. And especially is this true of modern systems of science that tacitly deny Christ.

"One thing is needful" in this matter, as Jesus said to Martha. *There is knowledge that a man can do without; but there is a knowledge that a man MUST HAVE*. A man must know God and the Lord Jesus Christ; and he must know and engrave upon his mind the knowledge of what line of thought and action will commend him to their approbation. Time spent in obtaining this knowledge is valuably invested. Ultimately, it will include even all that the children of this world's wisdom pride themselves on. *Their* knowledge is all on the surface of things. They are content to know natural phenomena, but to natural phenomena there is a foundation.

They admit this foundation, but call it "unknowable." So it is, to human investigation. But this great and unsearchable foundation—the Rock—the everlasting Power—has revealed Himself, and the Gospel connects us with Him. Here is where a simple believer of the Gospel is far wiser than the man laden with the technicalities and the honours of science. He stands *inside* Creation, so to speak, while the man of science is on the *outside*. The man in Christ is *related* to the power that can affect and effect the developments of the universe, while the man of science, rejecting Christ, merely sees what exists for the time being, without any power to affect it, or any relation to what God means to effect.

The man in Christ may be ignorant of the technicalities of human knowledge; but *he possesses a knowledge of far more value in knowing God, and having a place in His love, for this is the ultimate source of all knowledge and power.*

Where are the Greeks who disputed with Paul, saying—

"What will this babbler say?" (Acts 17:18).

You would search creation in vain to find them. In due course they went the way of all flesh. If they were not burnt to ashes according to ancient modes of sepulture, they were laid in the all-devouring grave, and by this they have been eaten and so thoroughly digested that not a fibre could be discovered of which you could say, "This belonged to them." Their knowledge and presumption have perished with them.

But Paul sleeps "in Christ," which is a very different thing. Paul is in the grave, to be sure, but *Christ is in heaven, and Paul is a reality to the mind of Christ.* And when Christ, endowed with all-controlling power in heaven and in earth, arrives in this part of the boundless dominions of the Father, (Who has "given him power over all flesh to give eternal life to as many as" belong to him), the exercise of his power will re-organize the scattered dust of Paul, and Paul will step forth unhurt by his long sleep, to realize the result of his faith and labour in a physical invigoration which he never experienced in the days when he groaned, being burdened.

Gladsome power will come with his investiture with immortality, and to him, in due course, will be opened that storehouse of knowledge at the doors of which the children of this scientific world are merely clamouring in vain. He will then "know even as he is known." He will know as God knows. He will see nature from its divine side; he will recognize all its phenomena; discern the aim of its operations; measure its forces—estimate their play, and be able to regulate their action as God may permit.

He will look round in vain for the philosophers who encountered him, saying, "What will this babbler say?" For it is written (Prov. 21:16)—

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

With a new force Paul will be able to ask—

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (I Cor. 1:20).

And what will be true of Paul will be true of ourselves if we *walk in wisdom's ways.* We shall shine as the brightness of the firmament when the scientific glare of the age in which we live shall have been eclipsed in the glory of Christ.

To walk in these ways requires that a man *make up his mind meanwhile to be considered a fool;* because the wisdom of God is esteemed foolishness by the world; and the man a fool who embraces it. A truly enlightened man will be able to bear the reproach gladly, because he knows that in becoming a fool in the estimation of the wise of this world, it is as Paul puts it, "*that he may be wise.*"

True wisdom is all on the side of those who submit to God. When Paul speaks of the "*foolishness* of preaching," and "*the foolishness* of God," it is not that he admits foolishness as attaching to either: it is an accommodation to the language of men who think so. When he says, "Where are the wise?" he means the wise *so-called*, but who are really foolish; for, as he quotes from the Scriptures,

"God knoweth the thoughts of the wise that they are vain; He brings to nothing the understanding of the prudent."

When his advice concerning a man is, "Let him become a fool," he means a fool so-considered—not a fool in reality, for the man who becomes a fool in the estimation of the world by submission to the requirements of God as revealed in the Gospel, becomes, in reality, a wise man *for the first time*. Let the scorners scorn as they may, it is a fact that—

"The fear of the Lord is **the beginning** of wisdom."

The man who does not fear God is a fool, however much he may know of the works of God; for his knowledge of the works of God is of no use to him if he know not God Himself. To God, he is merely a presumptuous gossip about God's property. *His disappearance from the face of the universe is only a question of time—and a very short time.*

Whereas, the man who knows God in the affectionate submission He requires, may be ignorant of the works of God in nature (and where is the man who knows the millionth part of these?) and he is yet a *very wise man*, for he is on the high road to the highest good.

Even the things on which the wise of this world plume themselves will become his unbounded possession. Endless life and boundless opportunity secured in Christ, he will have ample time in the ages to come to learn all the marvels of the universe, great and small, while he will have power to study and understand them to an extent that the wisest of mortals has not even dreamt of, and capacity to apply them, and develop their objects and resources in the delights of truly efficient life, such as mortal has never yet tasted.

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MEANWHILE, wisdom and folly are not palpably manifest. The one *seems* the other. Be it ours to discern the one from the other. It is not difficult to do this when a man is in earnest. Christ is wisdom concentered for us, so to speak. To let the Word of Christ dwell in us richly, is to let wisdom dwell. *To get Christ is to get wisdom.* LET US WRITE THIS DOWN, EACH MAN FOR HIMSELF, ONCE FOR ALL, AS A THING NOT TO BE QUESTIONED OR DEVIATED FROM IN THE LEAST DEGREE. It will supply a simple and safe rule of action in all circumstances. A man will be able to say to himself—

"If I get Christ, I get all—health, life, riches, honor, knowledge, joy, every conceivable and (to us now) inconceivable good. How can I get him? I read and I find—

I am to love him and obey him. To do this I must adopt that course of action that will help me to do so, and avoid that course of action that will interfere with my doing so. I cannot love him if I forget him, nor obey his commandments if they fail my memory. I must therefore read of him continually, and call to mind his commandments always.

I must consider him in all I do. I must keep the company of his friends. I must avoid the friendship of his enemies. I must suffer with him in the self-denial he requires. I must refuse to enjoy the pleasures of sin, which constitute the pursuits of the present evil world. I must spend the time of my sojourning here in fear.

I must speak of him and show him forth in my day and generation even as a lit candle at night gives light to the house. I must live as his steward, and consider his interest and mine identical. He prayed: I will. He did always the thing that pleased the Father: I will try. He went about doing good: I will strive to follow his example.

The Son of Man came not to be ministered unto, but to minister: aspiring to a place among his many brethren, conformed to a common image, I will endeavour to act on the same principle, to follow the same rule.

And if the way be narrow, and the labour toilsome, and the endurance trying to flesh and blood, I know it is not for long; for life is but a speeding shadow, a short story, a vanishing flower; and if I make use of it to obtain a place with Christ in the eternal and blessed ages beyond, I shall act the part of wisdom, which says to me—

"He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall find it" (Matt. 10:39).

Shechem

*“And Abram passed through the land of Canaan unto the place of Sichem, unto the plain of Moreh”—
Gen. 12:6.*

IT WAS at this place God first appeared unto Abram in the land of Canaan. This was the inception of the Land Covenant which has become the basis of the Gospel message. The Lord said—

"Unto thy Seed will I give this land."

And in consequence of this glorious promise to the father of the faithful, the father of the Seed, we find that he builded an altar and sacrificed unto the Lord. Abram in these actions combined the basic principles of salvation.

We find that Abram passed through the land as a stranger and a wanderer, no fixed or permanent dwelling place. He came unto the place Sichem, Sychar or Shechem.

This name Sichem carried the idea of bowing down the shoulder to carry the burden, and also the thought of rising up early in the morning. We find a usage of the first thought in Jacob's blessing of Issachar his son (Gen. 49:14-15)—

"Issachar us a strong ass couching down between two burdens and he saw that rest was good, and the land that it was pleasant: and **bowed his shoulder** to bear, and became a servant unto tribute."

The original for "shoulder" in v. 15 is *shechem*.

While we are strangers and pilgrims, travelling through the land toward the promised rest, we are called to the position of servants. Christ said,

"I am among you as he that doth serve."

Certainly if we are followers of the Master as we should be, we will be servants, willingly bowing down the shoulder to serve one another. Paul said (Gal. 6:2-9)—

"Bear ye one another's burdens, and so fulfil the law of Christ . . . Let us not be weary in well doing; for in due season we shall reap, if we faint not."

This is comprehended in our concern for our brethren and sisters; our desire to assist wherever possible, not becoming weary in well-doing. The principle is typified in the twelve men of the tribes of Israel taking a stone upon their shoulders—a stone each out of the midst of Jordan—and setting them up as a memorial in Gilgal. In this instance the word rendered "shoulder" is again *sichem* or *shechem*. The thought is *humble and willing service*.

* * *

THE OTHER aspect of the word *sichem* is that which points to the reward of service in a faithful manner unto the end. "Rising up early in the morning" conveys the thought of resurrection. It is expressed in language which is taken from nature in a beautiful manner. Night speaks of sleep, or the period of trial and preparation. Morning is the awakening of all nature to a newness of life. The sun rising each day calls men forth to renewed activity in the service of God.

So also the coming of the Son of Man is referred to as the morning without clouds, the rising of the Sun of Righteousness. This is when all the sons of Faithful Abraham will, after having served in righteousness, be awakened to the glorious reality of the Kingdom Age. *All these thoughts are, by the Spirit, concealed in the expression—*

"Abram came to a place called Sichem."

The words, "Unto thy seed will I give this land," are an extension of the same glorious hope, when the service is transposed from probation to glorious exaltation in the Age to Come. Here again we see that *service does not end with the change of nature*. It is an extension of service, but on a vastly higher plane. The words of the prophet Isaiah (9:6), well-known to us all, teach this—

"Unto us a child is born, unto us a son is given, and **the government shall be upon his shoulder.**"

Once more the original word for shoulder is *sichem*. It combines the thought that through the faithful service of the Master he shall have the government of the Kingdom Age at his command, upon the throne of David to order it, and establish it, with judgment and with justice from henceforth even forever.

Isaiah continues this theme in ch. 22:22—

"The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

"Shoulder" once more comes from *sichem* in the Hebrew original. The reward herein expressed also applies to all those who pattern their lives after their Master—

"Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

This condition is predicated upon the mercy and forbearance of God. It can never be brought about by the unaided efforts of man.

* * *

ONCE AGAIN we see the Spirit of God concealing the treasures of wisdom and knowledge in the narrative—

"Abram came unto the plain of Moreh" (Gen. 12:6).

And it immediately follows that—

"The Canaanite was then in the land" (v 6).

The Canaanite is a type of the Seed of the Serpent and stands for all who oppose the purpose of God, being descended from Ham, the son of Noah. This is the first mention of these people who stood in the way of the possession of the Promised land. The name Canaanite means "to vanquish, to humble, to subdue"—a fitting name for the works of the flesh which these people practised, and for which they were dispossessed under Joshua.

The fact that Abraham did not remain at Sichem appears to bear out the thought that the Canaanite immediately objected to his presence. Therefore we see the force of the promise which came at this place—

"Unto thy Seed will I give this land."

Such assurance would be needful to this man of faith, who had travelled approximately 1000 miles from his native land in obedience to the Divine command, a command to become a stranger and wanderer in a land that was not his, with no fixed habitation, dwelling in tents—in summer heat and winter cold—for 100 long years, in the patience and obedience of faith.

The assurance of Divine direction becomes all the more clear in the meanings attributed to the words, "plain of Moreh." "Plain" in this place comes from the Hebrew, *elyon* or *ayil* meaning "strength, or mighty." *Moreh* means "teacher."

Thus we see that the possession of the land was not to come by force of arms nor the arm of the flesh, but through the preaching of the Truth and ultimately by the power of God. *The real Canaanite to be overcome is the flesh, the body of sin in each one of us.* We must bring our bodies into subjection to serve the true and living God.

* * *

THAT ABRAHAM comprehended this fact is shown by his moving on to *Bethel*, "the House of God," which at that time was called Luz. The Divine characteristic was afterwards illustrated in his willingly permitting Lot to choose which portion of the land he desired. This teaching is later set forth by what Christ told his disciples—

"When they persecute you in one city, flee ye to the next."

Our lives must be built entirely upon the principle of subjection and of living at peace with all men, as far as is within our power. Paul exhorts us similarly (1 Cor. 1:17-31):

"For Christ sent me . . . to preach the Gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved (are **being** saved—RV) it is the power of God.

"For we preach Christ crucified . . . unto them that are called . . . Christ the power of God, and the wisdom of God.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification and redemption; that according as it is written, He that glorieth, let him glory in the Lord."

We meet week by week to remember the grace of God in calling us from the darkness of surrounding Babylon to the Word of His teaching; we being called to the plain (or strength) of Moreh to have faith in God. Let us follow then in the steps of Abraham, the father of the Faithful.

This place in the central part of the land of Palestine, seemed to act as the gateway to the promise. 190 years later we again find a pilgrim entering the land from Haran and coming to this place first, at the command of God—

"And the Lord said unto Jacob, Return to the land of thy fathers, and to thy kindred, and I will be with thee."

Thus in Gen. 33:18 we read—

"And Jacob came to Shalem, a city (suburb) of Shechem (or Sichem) which is in the land of Canaan, when he came from Padan-Aram; and pitched his tent before the city."

It was there that he *bought a piece of land*, where he placed his tent. It was a move in the wrong direction, for he had yet to learn that as long as we remain in the flesh, the land of Canaan, we have no continuing city. He was soon to learn that association with the world is incompatible with a godly life.

"He pitched his tent BEFORE THE CITY."

The Mighty Teacher or Instructor now works in his life, as He does in the lives of all His servants, bringing about circumstances which are designed to develop characters in conformity with His holiness. Dinah, Jacob's daughter, went out "to see the daughters of the land" (Gen. 34:1)—which incident brought about the force of circumstances which *caused Jacob to become a wanderer again*.

The Divine protection is shown in the events recorded, for we see that the inhabitants of Shechem would have swallowed up Jacob and his family, saying among themselves:

"These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them . . .

"Shall not their cattle and their substance and every beast of theirs be ours?"

(Gen. 34:21-23).

We find then the Divine command to *move* (Gen. 35:1)—

"Arise, go to Bethel, and dwell **there**: and make there an altar unto God."

Before going on to the "House of God" we find a necessary cleansing or putting away of sin from amongst the house of Jacob, a putting off of the flesh in type. For Jacob said unto his household and all that were with him (Gen. 35:2-3):

"Put away the strange gods that are among you, and be clean, and change your garments, and let us arise and go up to Bethel."

This is a striking expression at such a time, but important in that it shows the understanding of Jacob of the things of the Truth, the fundamental separation and cleansing of all those who approach unto the house of the Lord. Coming as it does at Shechem, it speaks of this place as a separation point between the World and the Truth, a place of the cutting off of the flesh, of the works of sin, before we can acceptably approach unto God.

The national regathering of God's people is couched in almost identical language (Eze. 36:25-26)—

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"And I will put My spirit within you to walk in My statutes, and ye shall keep My judgments, and do them."

Paul makes the application on a much higher plane, showing that our bodies are the Temple of the living God—the "House of God"—*Bethel*. He tells us to—

"Come out from the unbelievers, and touch not the unclean thing, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

And then, as in the case of Jacob, he exhorts (2 Cor. 7:1)—

"Let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God."

The necessity for a change of raiment is shown in the highest sense, even in the case of Christ. Zechariah the prophet shows the high priest Joshua "clothed with filthy garments." The angel in the vision shows that a change is necessary—

"Take away true filthy garments from him. And unto Joshua he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:3-4).

These events, referring to Joshua or Jesus the Saviour, have reference to the *removal of the condemned Adamic nature*, the Saviour having done no iniquity, neither was guile found in his mouth.

The application is also to all those who come unto God through the Saviour, who are to have their iniquities covered with the garments of salvation attained by the antitypical high priest "Joshua," or *Jesus*.

Thus we see the remarkable significance of these words of Jacob, as he returns to the land of his fathers. He went out empty and alone. He now returns full by the blessing of the Lord. With him came all his numerous family together with all their servants and helpers. To them, then, as they come to the land of promise as Gentiles into the Covenant, they are now commanded to put their idols away and prepare their hearts to seek the Lord.

* * *

WE FIND that Jacob "hid the idols under the oak which was by Shechem" (Gen. 35:4). They were buried, or covered over, or hidden. Again we see that this location was a symbol of the cutting off of the flesh, a burial of the old man with its lusts and affections, a place of preparation before going up to the House of the Lord—to "Bethel."

The changing or "altering of the garments" brings to our attention the covering of iniquity by the provision of the Lord as distinct from that covering provided by the mind of the flesh. How important that we comprehend the necessity of the Divine covering, realize its teaching and understand all that is entailed therein! We will see in all the transactions of the Lord the scarlet thread of the Divine principle of salvation pointing forward to Jesus.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"THE LORD HATH SET APART HIM THAT IS GODLY FOR HIMSELF"—Psalm 4:3

He has set the godly apart from the world. The world rushes by and around him, but it all has the unreal atmosphere of a dream. The world torments itself with a multitude of meaningless labours and cares, and frantic strivings for perishing things.

But the godly man is set apart. God has called him aside out of the throng into the quiet sanctuary of divine favor, and has shown him the plans for the eternal building that is to be erected when all present things have passed away.

For peace of mind, and for the single-minded and effectual accomplishment of the work to which he is divinely appointed, the godly man does well to remember that he has been SET APART.

But still, he is not a cold, unfeeling spectator, hardly regarding man's troubles, and impatient as Jonah for his destruction.

A moment's consideration of THE Godly Man will dispel this idea. Repeatedly we are told that Jesus was moved with compassion for the vast droves of shepherdless sheep, and was never far from tears when he contemplated the benighted misery of the world.

The First Commandment

"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy strength, and with ALL thy mind, and thy neighbor as thyself."

THE FIRST or most important commandment was delivered to Israel after they had arrived at Sinai's Mount and had been taken into covenant relationship with the Great and Terrible God, Who had so frightened them when He delivered unto them the ten commandments. Those who were really *in the Covenant* were those who lived to become organized into a nation and receive the Law given through Moses, as we see from Deut. 5:2-3—

"The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our fathers, but with us, even us who are all of us alive here this day."

They were now a nation capable of a better understanding of God than those who first came forth from Egypt, without any tutoring concerning Jehovah. Their fathers who came directly forth from Egypt, and who had murmured at the treatment they received from their Great Deliverer, did not become God's covenanted people. They were not in any condition of mind to love Him and keep His holy law.

To love God, the Great Creator, requires some realization of Who He is, and what He has done, or is doing. This we can learn from 1 John 4:19—

"We love Him because He first loved us."

What does this mean, except that it signifies we do require some *knowledge of the character* of one we are to love? This thought is further illustrated in the next verse—

"If a man **say**, I love God, and hateth his brother, he is a LIAR: for he that loveth not his brother whom he **hath** seen, how can he love God Whom he hath **not** seen?"

While we should not miss the lesson of loving our brethren, which the apostle was endeavouring to bring out, there is also necessity for us to realize that love requires some intimacy, so that *the more we see and mingle with our brethren, the more opportunity do we have to acquire love for them.*

In this connection we must note the necessity for—

"Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

Some seem to think the important thing is merely to partake of bread and wine regularly, *irrespective of our attitude toward the assembled brethren and sisters*, who are One Body with us.

But we note the command specifically states we are to *assemble with our brethren*, when we worship, if we would please our loving Father. We are taught to pray to OUR Father, but some would say, MY Father, if they take the attitude that if angry with our brethren we can break bread and take the cup alone and receive acceptance.

True, there is a time to separate from false teaching, evil workers, and worldliness in general; but it should be done *scripturally* after notifying the ecclesia and proceeding in an orderly and, as far as possible, kindly manner, regretting that the step is necessary.

* * *

THE LESSON we have in God's kindness and mercy should help us to—

"Be kind toward the unthankful and toward the evil."

That is evidently what Jude meant in referring to some who "separated themselves, sensual, having not the spirit."

From some we are commanded to separate—"Be ye separate," and, "Put away that wicked person." But we are not allowed to make such commands an excuse for dividing from faithful brethren, as long as they are themselves not joined to those who are in error. We should think more of *their attitude toward God's Truth* than of what they may think of us personally.

Seeing that John, the beloved disciple, who leaned on Jesus' bosom, has so much to tell us about "love," and noting also that in all the Gospels as well as in epistles much is taught us concerning love of God, we look first at Matt. 22:35-37—

A lawyer comes to Jesus, evidently expecting he could puzzle the Teacher by asking a hard thing—

"Which is the great commandment in the Law?"

It may seem easy to us, now that we have Jesus' teaching in many places, but to those at that time, it was a staggering query. No doubt the lawyer, although quite familiar with all the Law, would hesitate to say what was *most important*. Jesus however hesitated not an instant, for he well knew what God considered most important—

"Thou shalt love the Lord thy God with ALL thy heart and with ALL thy soul, and with ALL thy mind."

From Mark 12:28-31, we note the question is asked by one of the Scribes (whether the one described as a lawyer or no matters not, as it might be asked by more than one). Here Jesus not only answers the perplexing question, but adds to it what is *next* in importance, going beyond what they thought almost impossible and telling them the important truth which is so hard for us all to learn and remember, that *we must not suppose we can assert our love for God and ignore any of our brethren*. Jesus has said—

"Inasmuch as ye did it to the least of these my brethren ye did it to me" (Matt. 25:40).

Luke, the beloved physician and companion of Paul, also gives us an account of this question being asked by a lawyer, and we notice he discerned it was to tempt or try Jesus. It became all too evident however that Jesus was more than a match for all his cunning adversaries. Like those they sent to take him, they soon found that—

"NEVER man spake like **this** man!"

Jesus accused these crafty fault-finders of lacking that love for God which was the supreme command of all the Law—

"But I know you, that ye have not the love of God in you."

This awful charge is their standing condemnation, for without that love all their worship was as sounding brass.

From the Apostle's teaching in Rom. 8:28 we learn that—

"All things work together for good, to **them that love God**, to them who are the called according to His Purpose."

—thus teaching us how vitally necessary this quality of love for God really is. In 1 Cor. 8:1, 3, we find the Apostle contrasting the much admired love of *wisdom*, with the much more important quality of "love of God" (vs. 2-3)—

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man **love God**, the same is known of Him."

This not only denotes the superiority of love over fleshly wisdom, but also proves *those only are known of God who really love Him*. We are told that many will profess having done much in Christ's name, who will be told—

"Depart from me, all ye that work iniquity, I never knew you."

This would also prove that those who know and love God will be recognized in the great day when they must give an account of their stewardship.

Let every servant of the Lord take the great lesson to heart found throughout all the Scriptures, and learn to—

"Love the Lord with ALL the heart, soul and strength."

—not forgetting that if any are like some in John's day who lost their first love, there is still time to "*Repent and do the first works*" (Rev. 2:4-5). —H.A.S.

Poor and Blind and Naked

"Anoint thine eyes with eyesalve, that thou mayest see"

It is evident that we need the healing balm of the Great Physician applied liberally to the eyes of our understanding when we fail to see in the modern forms of pleasure and entertainment a great danger and hindrance to the purity and holiness of the life to which we have been called.

If these danger signals fail to register impressively upon our minds, so that we drift along blindly and aimlessly with the current of world debauchery and sensuality, as are dispensed in popular literature and over the airways of the world, from the television or radio, then, like the Laodiceans, we are "wretched, and miserable, and poor, and blind, and naked." —O.B.

Out of Egypt Have I Called My Son

"In the Day of Atonement shall ye make the trumpet sound throughout all your land . . . proclaim liberty throughout all the land unto all the inhabitants thereof?"

PART 31

HALTING before the mount made sacred by the presence of God in angelic manifestation, and with the four camps of Israel before our eyes, we hear the divinely-appointed elohistic commander of Israel's camps speaking in the Name of the Lord, saying (Num. 10:1-2)—

"Make thee **two trumpets of silver**; of a **whole** piece shalt thou make them: that thou mayest use them for the **calling of the assembly**, and the **journeying of the camps**."

The miraculous *cloud* that rested on the tabernacle by day, and the appearance of *fire* by night, were part of the divine *signals* in Israel's journeying in the wilderness; but it appears to have been a necessity of the situation that—in addition to these—other means should be brought into requisition for the better regulation of the movements of the camps, having, as we shall see, *hidden* meanings, which, in after ages, have been unfolded in the progress of the divine plan.

The solution of the enigma of the silver trumpets is not of a less interesting nature than that of the pillars of cloud and fire, which have been previously considered.

Had the voice of these trumpets been appreciatively understood by the nation on whose behalf they were appointed, every blast of them would have heralded forth the GOSPEL preached by Moses in Egypt, and towards the realization of which they were hastening. Every halt by the way, and every blast which called them together for the onward march would have confirmed the certainty of that realization.

How exquisitely beautiful, therefore, is the appropriation of these symbols to the evangelizations of the GOSPEL of that KINGDOM which the God of heaven has declared that He will set up on the ruins of the kingdoms of this world (Dan. 2:44; Rev. 2:26-27: 11:15), so elegantly adumbrated in the Psalms of David, as for instance—

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing.

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His Name.

"For the Lord is good; His mercy is everlasting; and His truth endureth to all generations"
(Psa. 100).

Again (Psa. 89:15-16)—

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance.

"In Thy Name shall they rejoice all the day; and in Thy righteousness shall they be exalted."

Now as the *two trumpets of silver* were to be made "of a *whole* piece," we may reasonably conclude that there must have been some object in giving this particular direction.

It will be remembered that the *two cherubims of gold* upon the two ends of the mercy seat, were of *one piece* with the mercy seat; thereby indicating the *unity* between Christ and his brethren, who were thus typically represented in their immortal nature.

In this typical foreshadowing, we may find a possible clue to the enigma of the *two trumpets* being fashioned out of *one* piece. And bearing in mind the fact that the nation of Israel, though constituted of twelve separate tribes issuing from one human stock, was nevertheless a *nation of divine origin and purpose* (and to whom was committed the oracles of God, communicated both angelically and by means of divinely-inspired prophets raised up of God in their midst)—we may perceive how that Israel thus became not only a *lightstand* in the midst of the surrounding darkness, but, as it were, a *national trumpet* through which was sounded forth to all lands not only the existence and supremacy of the divine Being, but His *glorious purpose with Israel* as His divinely chosen people for the ultimate blessing and salvation of the great world of nations in Abraham and his Seed, the Anointed One. And that in this divinely concealed manner were also hidden the unity of God's twelve-tribed nation, and the use He would make of that nation in the working out of His clearly-revealed purpose.

* * *

The ONENESS of the nation is further illustrated in the fact that when it was settled in the land, in its keeping of the appointed feasts, the whole of the tribes crossed the geographical boundaries divinely drawn for each tribe, and were thus brought together around the same altar of sacrifice, at whose shrine they offered the same sacrifices, and sang the same songs of praise, and worshipped the same God—the God of Abraham, of Isaac, and of Jacob—a circumstance having for its object the impressive lesson of the divine derivation of the nation, and that, *as children beloved of the Lord, they ought to love one another.*

Want of space forbids the setting forth here the full divinely-given details concerning the uses to be made of these two typical trumpets, as set forth in Num. 10:1-10. The reader will please carefully peruse those details.

In the directions for their uses therein given he will discern that they were not restricted to the journeying of Israel through the wilderness, but were intended as a *permanent institution* under the Mosaic Law, to be interwoven with both the civil and religious life of the nation.

This being the case, there can be no reasonable doubt as to the fact of their having a *typical significance* equally with all other institutions under that Law, and of a very far-reaching character, which we shall now try to point out.

Indeed, so intimately connected were they with the divinely-appointed annual gatherings of Israel, which the reader will find set forth in Lev. 23, that they became, as it were, part of the festivities and solemnities of the nation.

We shall, therefore, briefly call attention to the three principal feasts and their typical significances:—

(1) THE FEAST OF PASSOVER, which was *proximately* designed to memorize the deliverance of Israel from Egypt, and the salvation of their firstborns by blood; but *typically* foreshadowing that greater deliverance, *by blood*, of the death-stricken race of Adam from the helpless bondage in which it was held by sin, in order that, in the unspeakable goodness of God, a loving invitation to life eternal might be offered to a perishing world of sinners in harmony with the righteousness of Him Who made the wages of sin death.

(2) THE FEAST OF PENTECOST, which was also designedly expressive of Israel's gratitude to God for His goodness evinced in the ingathering of the *firstfruits* of the land, while at the same time being representative of that future special form of God's intended goodness and mercy trumpeted forth in the *Pentecostian* proclamation of forgiveness of sins in the Name of the crucified and risen Christ of God, for the development from among the sons of men of those *firstfruits* unto God and the Lamb, who should, in association with Christ, as the princes and rulers of Israel and the world, possess—

"The Kingdom and dominion, and the greatness of the Kingdom under the whole heaven"
(Dan. 7:27).
—in that day of millennial blessedness when the promise of God made unto the fathers shall be realised before the eyes of a redeemed world to the glory of Him—

"Who worketh all things after the counsel of His Own will."

(3) THE FEAST OF TABERNACLES, which, like its predecessor, also afforded opportunity for the expression of joy and gratitude to God for the ingathering of the *harvest*, while it *typically* foreshadowed the inexpressible joy and gladness which will obtain when that *great harvest* shall be reaped as the result of the blessing of all nations in Abraham and his seed in the millennial age, and the fulness of the blessing of the Gospel trumpet shall have been realised in the provision of an immortal population for this beautiful planet, in the day of its redemption from every curse.

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IF THE READER will turn to Deut. 16, he will find some further details of these annual festivals, and their fixation in the order observed. He will also find that *the Day of Atonement is omitted therefrom*, while in Lev. 23, it is set forth as coming in between Pentecost and Tabernacles.

There must be a reason for the place it occupies in the latter reference, and we think that reason will be perceived when we realize that the two first feasts, Passover and Pentecost, found their antitypical initial fulfilment in the finished work of "Christ our Passover," and the Pentecostian

outpouring of the Spirit which accompanied the apostolic announcement of remission of sins in the name of Jesus, in the appointed way, for all truly repentant sinners.

There was, therefore, *no more need of sacrifice for sin*. The Day of Atonement, under the Mosaic Law, with all its ceremonial observances and allegorical representations, (which could not be manifested in the typical slain lamb of the Passover) found its antitypical fulfilment in the death, and resurrection, and change from flesh to Spirit, and ascension to the right hand of the Most High, so minutely prefigured in the transactions of that day by the sin offerings, and burnt offerings, the scapegoat, and the entrance into the Most Holy with blood, by the High Priest.

All these things, even the censer full of burning coals of fire from off the altar before the Lord, and the hands full of sweet incense carried within the veil; and the covering of the mercy seat with the cloud of sweet perfume—in fact, every iota of the parabolic transactions of this solemn annual Day of Coverings—has found its counterpart in the working out of the divine scheme of human redemption, and the opening of a way of reconciliation between God and man—

"THE WAY INTO THE HOLIEST OF ALL."

—which was not made manifest while the first Tabernacle was yet standing.

The details of the typical transactions of the Day of Atonement, annually observed under the Law of Moses on the 10th day of the 7th month, the reader will find in Lev. 16.

With these things in view we may appreciate the joyful *exultations* of those divinely-instructed messengers of mercy in their enlightened perception of these prefigurations, and those Scriptures of the prophets which found their fulfilment in the work of Christ's *first* advent, as instanced in the case of the apostle to the Gentiles, when, in the execution of his mission, he emphasised the great central fact thereof—

"I have heard thee (Christ) in a time accepted, and in the day of salvation have I succoured thee. Behold! NOW is the accepted time; behold! NOW is the day of salvation" (2 Cor. 6:2).

So also Christ himself, in entering upon his public mission of preaching the Gospel, appealed to those writings concerning himself and that great work which he had been sent to do, saying—

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor.

"He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord.

"And he began to say unto them, **This day** is this Scripture fulfilled in your ears"

(Luke 4:16-21).

In turning to the prophetic writings from which Christ read the words above quoted, the reader will find that the work of his *first* advent is divided from that of his *second*; that the former had relation to the "*acceptable year of the Lord*," while the latter has to do with the proclamation of—

"The **day of vengeance** of our God" (Isa. 61:1-2).

This second phase of his mission we shall presently look at. Meanwhile we may be thankful to God that the day of grace proclaimed by Christ and his apostles has been mercifully prolonged to our own time. The "merciful and faithful high priest, in things pertaining to God," provided for the repentant sinner in his approach unto Him, is still in "heaven itself" in his representative capacity; and the smoking incense of prayer still ascends before the mercy seat, while the petitioners are anxiously waiting his second appearing "without sin unto salvation."

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

"Let Us Rise Up and Build!"

"And the people blessed all the men that willingly offered themselves to dwell at Jerusalem"
—Neh. 11:2.

PART FIVE

CHAPTER 8 ends on a note of exultant joy—a foretaste of the final great anti-typical Feast of Tabernacles. In ch. 9 the whole picture changes—the tone of ch. 9 is realization, repentance, resolve and reform.

We might have said, *mourn* first, put things right, and *then* rejoice. But Nehemiah said, "*Rejoice* first! Joy in the strength of Yahweh—*then* let us assemble with fasting and sack cloth to make a covenant with our God."

The joy had to come first. Jesus said that the kingdom of heaven was like treasure hidden in a field; which, when a man findeth—

"For **joy** thereof he goeth and selleth all that he hath."

The joy had to come first. It was the joy that made him sell everything else. The joy is the strength that makes the sacrifice possible—

"For the joy that was set before him he endured the cross and despised the shame."

We must not limit this joy to the future, for *it is the strength of the present.* The fruits of the Spirit are "Love, Joy and Peace." Then follow the others, built upon these—meekness, self-control, etc. Until the joy comes—takes hold of us, fills us—we haven't *begun* to understand the Truth.

The joy of ch. 8 is tempered in ch. 9 with the realization that the nation's record before God was a dismal one, that their present distressed condition was a result of long abuse of God's patience, and that they themselves had been content to lay so long in ignorance and disobedience.

First (v. 2) they separated themselves from all strangers. Does this conflict with the command we looked at a little while ago that *all the strangers must attend and hear* the Law read at the Feast of Tabernacles?

No. *There* it was the public proclamation of the Word—the preaching and the teaching of the will of God and the way of righteousness. *Here* it is fellowship and covenant—God's relation to His separated people.

Here again (v. 3) the Law is read to them, but the process is different, and the application more personal. For a period the Law is read. Then for a period they confess where they have failed. They examine themselves by what has been read. They pray, and confess, and seek forgiveness.

Their purpose is reconciliation with God, as a separate, purified, faithful people. Most of this chapter is a prayer in the form of a *long historical confession of the sins of the nation* from the days of Moses forward. It lists the continual manifestations of God's love and goodness toward them, and their continual disobedience and rebellion.

This prayer illustrates one very important principle—when things are wrong *they cannot be put right by just ignoring the past.*

There can be no sound foundation for the future if the facts of the past are not recognized.

The past was on record—the continual struggles of the faithful prophets against the unfaithful majority. They could have said, "All that is past. We refuse to have it considered. Just take us as we are on our present profession."

But that would not have been acceptable. It would not have provided a clean and sound foundation. *It would have left the picture confused, and their real allegiance in doubt.*

And so they concluded the prayer by (v. 7) referring to their miserable and oppressed condition—all their possessions and their own bodies and lives subject to the whim of a heathen king.

But they did not ask for relief. They recognized its justice and purpose. What they *did* do was to enter into a written, signed covenant, and a solemn curse, and an oath, to separate from all others and to faithfully observe all the Law that God had given them through Moses.

CHAPTER 10 begins by listing all the leaders who subscribed to this covenant. Eliashib the high priest is not among them. Apart from the actual building of the wall, he is not mentioned as taking part in any of these activities or reforms.

The latter part of ch. 10 is a list of items that were considered to require special mention in the covenant, because of their seriousness, and because of the time's special abuses.

The *very first one*, at the top of the list, is that old stone of stumbling that had caused so much evil and corruption all down through their history right up to their own time—ALIEN MARRIAGE—a *wilful, presumptuous, premeditated* breaking down the scriptural wall of separation and safety.

* * *

THEY ALSO covenanted (v. 31) that they would—

". . . leave the 7th year and the exaction of every debt."

The release of the 7th year was one of the most beautiful and wholesome and unworldly provisions of the Law—

"At the end of every 7 years thou shalt make a release . . . Every creditor that lendeth ought unto his neighbor shall release it . . ."

"He shall not exact it of his neighbor, or of his brother, because it is called the Lord's release"
(Deut. 15:1-2).

And they could not circumvent this by refusing to lend, the same chapter commands them to lend to any in need.

Consider the implications of this command! Every 7th year all debts were cancelled. It was designed for a purpose. It was designed to break the habit of obeying the selfish impulses of the flesh, and to develop large, wholesome, godly qualities of mind.

The basic evils of the flesh are the lust of the eye, the lust of the flesh and the pride of life—that is, *greed, lust, and pride*. This comprehends all natural human motives.

The command was to give them practice in developing faith and overcoming greed—to *break them out of the natural worldly way of thinking and acting*.

The commands of Christ carry even greater revolutionary and flesh-nullifying implications, if we will face them in their fullness.

The final item of the covenant is significant, especially in view of what happens later (end of v. 39)—

"And we will not forsake the house of our God."

We won't give up and get tired, or be drawn away by other interests. We will stick with it to the end.

* * *

WE REMEMBER that at the beginning of ch. 7, when the wall was finished—

"The city was large, but the people were few therein."
—and Nehemiah decided to record all the people of the land by their genealogy.

As we begin in ch. 11, the census has been made and all the people cast lots to see who would dwell in Jerusalem.

It was necessary for their national existence that this capital city, the center of all their worship and religious activity, be maintained. But living there was a disadvantage. It was dangerous, because it was against here that all the enemies' schemes were directed, and it would be common knowledge that *many rulers of Judah were allied with the enemy and had plotted against Nehemiah and those that supported him.*

Furthermore, it was greatly disadvantageous to live in Jerusalem because their livelihood and prosperity depended upon working upon their lands.

Therefore they cast lots and picked one out of every 10 to live in Jerusalem.

"And the people blessed all the men that **willingly** offered themselves to dwell at Jerusalem."

Some chose it willingly, as a personal sacrifice on behalf of the nation. These put *spiritual* consideration before *temporal* considerations—the service and glory of God before their own advantage. They are types of the faithful who choose to live in the Holy City with all its present dangers and worldly disadvantages.

It was by all these measures that Nehemiah took that Jerusalem was put on the way of becoming once again populous and active. It took much faith and effort to get the process started.

The rest of ch. 11 to v. 19 gives the names and *numbers* of those groups that dwelt at Jerusalem. The balance of the chapter gives a general listing of the places where the *rest* of the people lived, but they are *not numbered*.

Here again the type is followed, for the inhabitant of the Holy City are listed and numbered, but those without are not. We are reminded of the reference to the careful measuring of the Holy City in Rev. 11, illustrative of the fact that the lives, trying and disciplining of the people of God are all divinely measured and directed, while that of the outside world is left to time and chance.

This chapter in Nehemiah is one of the 9 places where Jerusalem is spoken of as the "Holy City" the others being in Isaiah, Matthew, and Revelation.

* * *

THE FIRST 26 verses of ch. 12 deal with the priesthood. Vs. 1-7 gives the heads of the priestly courses at the time of Zerubbabel; vs. 12-21 the leaders of these courses in the next generation.

Vs. 10 and 11, in between, give the line of descent of the High Priests. Jeshua was the High Priest who returned with Zerubbabel. His grandson Eliashib, the friend of Tobiah and Sanballat, was

High Priest at the time of Nehemiah. Three generations are listed beyond Eliashib, which would be the line from him to the youngest of the High Priestly line then born.

Paul's remarks in Hebrews concerning the infinite superiority of the High Priesthood of Christ over that of the fleshly line of Aaron is vividly emphasized by the unfaithful Eliashib at this critical and typical period in Israel's history. Truly there is great significance in the statement that the Law was "weak through the flesh."

"Weak through the flesh." The flesh is a weak thing, for all its pomp and pride and pretensions. Apart from the strengthening of the Spirit, it is utterly helpless and undependable. If man could only see himself as he really is, and seek the divine strength that is so freely and graciously offered! If we ourselves could only perceive and achieve this in its fulness!

* * *

THE LISTING and ordering of the priestly courses seem to complete the organization of the city and the worship.

All is now ready for the great event that climaxes Nehemiah's labours—the joyful and triumphant dedication of the completed walls and organized city of God.

The Holy City is finished and complete, as far as was within the possibilities of the time.

The event, therefore, is typical and symbolic of the final dedication of the Holy City to God, as portrayed in the final chapters of the Revelation.

V. 27—"And at the dedication of the wall of Jerusalem they sought the Levites out of all their places."

The Levites—the priests—typical of the seeking out and gathering of the great company, the chosen nation, the kingdom of priests, the redeemed, the Lamb's Wife—

". . . to bring them to Jerusalem, to keep the dedication with gladness, with thanksgiving and with singing."

How clearly the final antitypical fulfilment is brought before our mind—

"The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads: and they shall obtain gladness and joy: and sorrow and mourning shall flee away" (Isa. 51:11).

* * *

V. 30—"And the priests and the Levites purified themselves, and purified the people, the gates, and the wall."

As it is recorded in the Revelation (21:27)—

"There shall in no wise enter into it anything that defileth, but they which are written in the Lamb's book of life."

Now Nehemiah brings the princes of Judah, the priests and the singers, up upon the top of the wall, apparently at the southeast corner of the city.

There he divides them into 2 *companies*. Here we have a clear representation of the 2-fold *aspect of the Household of God*—Jew and Gentile—which is portrayed in so many ways.

These two companies set out in opposite directions upon the wall, finally meeting together again at the northwest corner of the city at the sheep gate, where building of wall first started, *by the Temple*—illustrating the separating of Jew and Gentile and their finally converging and uniting again in Christ, who is the beginning and ending of the purpose of God.

We note at the end of v. 39 that, when they had completed their course, they—

". . . STOOD STILL in the **prison gate.**"

The prison is the grave, and only Jesus can open that gate. Today all his people of past ages, having completed their course on the wall, are "standing still in the prison gate," awaiting the trumpet-call to come forth and to enter into the joyful ceremonies of praise.

So the dedication was completed, and (v. 43)—

"That day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy—the wives also and the children rejoiced . . ."

Note again the *specific inclusion of the children*. We remember a similar occasion when the children rejoiced as a triumphant procession entered Jerusalem, and the pompous, self-important, hypocritical Pharisees thought Jesus should make them stop.

All our efforts should be to *get* our children to rejoice in the Lord; to get them to realize—

"How great is His goodness, how great is His beauty!"

If we can only accomplish this, we have given them the Pearl of Great Price.

". . . and the children rejoiced: **so that the joy of Jerusalem was heard even afar off.**"
—even as it will be when the Holy City, the New Jerusalem, is made manifest.

The rest of the chapter records how joyfully the worship and the services and the providing of the tithes and of the portions for the priests and Levites continued to function in a thankful atmosphere of zeal and harmony.

* * *

IT WOULD be very pleasant if the book ended here. Nehemiah's labours had reached a glorious and triumphant accomplishment. The wall is built, the gates set up, the genealogies established, the priestly courses arranged, the services set in order, the Law being studied, the people rededicated to God by a solemn covenant of obedience—joy and holiness and zeal reign triumphant.

But there is another chapter.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

Signs of the Times

THOUGH IT might appear, on the surface of things, that the people of the world are witnessing new and startling changes in international affairs, yet, on the other hand, the whole world picture remains the same, from day to day and from year to year. It can be summed up in just a few words: Two groups of rival nations are busily engaged in an all-out effort to excel each other in war preparation, science, industry, commerce and trade, political and diplomatic leadership.

The various incidents, crises and upheavals are the result of the scheming, intrigue and various kinds of conniving which are going on constantly because of the efforts put forth by the participants in

this world struggle to gain the advantage over each other. A state of tension is created, the repercussions of which carry the disturbing influences to the far corners of the globe. It has developed that state of affairs described in the figurative language of the scriptures as "the sea and the waves roaring . . . the powers of the heaven shaken."

Political aspirants, would-be dictators, underprivileged and destitute peoples, the oppressed and the poorly-governed multitudes all seek to take advantage of this world revolution to gain release from their troubles or seek wealth and power by the destruction of whoever or whatever lies in their way.

But after all, these smaller nations are but pawns in the hands of the great powers who seek their friendship and support as a means toward gaining for themselves power and supremacy in this mad race for world domination.

Russia Ahead Again

HARDLY HAD the exultation over the U.S. satellite Atlas died down before Russia counters by projecting a 1½-ton missile **millions of miles into space** and now supposedly in orbit around the sun—the first man made planet. The chief significance attached to this new Russian exploit appears to be its propaganda value as showing that **Russia has the power to project huge missiles any distance desired on earth**, projectiles capable of carrying a load of explosives sufficient to destroy or lay waste large sections of country and wipe out millions of lives.

Missiles experts size up the space race at this time by giving the U.S. a slight advantage in smaller weapons and highly technical instruments, but they put Russia **far ahead** in the size, power and accuracy of continent-spanning weapons.

The missiles race quickens its pace with every new success. All the world wonders, where will it end? The tension increases, fears multiply as it becomes more and more certain the whole world stands in the shadow of total annihilation.

World Business Boom Planned

THE FOUNDATION is now being laid for a world-wide boom in business, industry and commerce within the non-Communist world. It is hoped that this can be accomplished by stabilizing money, lowering trade barriers, easier loans, increased investments and the financing of industrial projects in countries low in financial resources.

Whether this ambitious plan to pump prosperity into the lagging economies of the various nations involved will succeed or not remains to be seen. But the whole scheme is not as simple as it might seem, and there are possible repercussions which might lead to further tightening of world tension, and, as it has happened in the past; it may lead to commercial rivalry which could easily develop into armed conflict.

Communist Nations Have Similar Plan

THIS PLANNED prosperity for the Western nations is just another sector of the cold war now being waged between the Communist and Democratic nations, for the Communist nations also have a plan to boost industry and trade to the extent of dominating world markets. It may differ in some respects, but in the main it has the same purpose, of increasing the production capacity of the peoples so as to monopolize world trade and at the same time weaken the trade and commerce of their enemies, the Western nations.

It would seem that in this effort to outdo each other, **the Communist group always takes the lead**, and it is doubtless because of this Communist plan to enlarge their trade and industry that has spurred the West to inaugurate theirs.

Russia is boldly announcing that she is planning an industrial expansion with which she hopes to out-produce the Western powers within a comparatively short time. Communist China is conducting a tremendous campaign in Southeast Asia, one of the greatest potential markets in the world in terms of population and needs, in an all-out effort to monopolize trade in that area, coupled with political propaganda which seeks to bind these countries inseparably to Red China, politically, economically and commercially.

The Western nations have a decided disadvantage here, because of the fact that, racially and idealistically the people of Southeast Asia already are closely linked with the Chinese. Prejudice in these areas against the Western nations is strong, and with unlimited man-power and forced labor, China will be able to underbid the Western nations in all the markets of Southeast Asia and the islands of the Pacific.

If the Chinese plan is accomplished, it will be a terrible blow to the West, for it would place more than a billion people under direct control of Communist governments. Experts on Far East affairs concede that **the Western nations have been losing ground in Southeast Asia for some time**, and unless Red China can be checked, these countries will, within a very few years, be under complete domination of Communist China.

Its Relation to the Signs of the Times

ANOTHER THOUGHT comes to mind in connection with this planned world prosperity, and causes us to entertain the possibility that this intense rivalry to bring about a world business boom may succeed, at least up to a certain point.

There has always been a little mystery connected with the Saviour's words in Matthew 24 and Luke 21 where he seems to imply that there will be a state of general prosperity in the world, just previous to his coming, when people will be oblivious to the signs of his return because of their being absorbed in "eating and drinking . . . surfeiting and drunkenness and the cares of this life."

Be that as it may, it is certain that this industrial and commercial rivalry is not going to ease world tensions nor establish better relations between the two rival groups of nations. On the other hand, it may be the final link in the chain of tension-producing events which could light the fuse of a worldwide holocaust.

World Tensions Remain

MEANWHILE world tensions continue with no evidence that anything can be adjusted in any way to bring about permanent peace and good will.

The Cuban revolution having ended in complete victory for Castro and his rebels, there is much speculation as to its effects upon the other Latin-American countries, and on the future of Cuba. As in most instances of this kind, one tyrannical group is deposed that another may take its place. This successful Cuban revolution appears to be no exception to the rule, as executions of the Batista sympathizers has reached the proportions of a massacre, and the iron hand of dictatorship is in evidence on every hand. Also there are fears that, encouraged by the success of the Castro revolution, dissatisfied elements which are seething in South and Central America may break out with a rash of revolutionary movements.

Good Will Tour

THE VISIT of Russian Deputy Premier Mikoyan to the U.S. has touched off one of the greatest waves of speculation in many a day. While presumably a "good will" tour, few are so naive as to believe that the purpose of his visit is nothing more than a sight-seeing tour.

The consensus of opinion is that the chief purpose of Mikoyan's visit was to learn first-hand the secrets of U.S. high standards of production and living, to promote trade with American businessmen and encourage "peaceful coexistence," while giving away no Soviet secrets, and at the same time impressing Americans with the justice of Russian aims. All of which adds up to a Soviet attitude of a willingness to "coexist" peacefully provided that Russia has her own way about everything.

After all is observed and said about the Mikoyan visit, the question as to its real purposes can only be answered by the close-lipped men behind the walls of the Kremlin.

* * *

Meanwhile the true disciples of the absent Saviour must remember that, in the midst of thus confused and uncertain state of world affairs, that everything in general points to the imminence of his coming, and that his warning, pointed directly toward those now living, is, "Be ye also ready, for at such a time AS YE THINK NOT the Son of Man cometh." —O.B.

Ecclesial News

TORONTO, Canada—Leaside Memorial Community Gardens, 1073 Millwood Road—Sunday School 10 a.m.; Memorial 11 a.m.

We are happily pleased to announce that brother James MacIvor, and his wife Janet MacIvor, have returned to our fellowship. For some time they have been standing out together in objection to doctrines not in harmony with our Statement of Faith, and have come to the conclusion that the standards maintained by those in the Berean fellowship, are the scriptural standards and worthy of the support of all who are striving to walk in the Truth.

On November 2, 1958, we had our last special effort for the year. Bro. V. C. Gilbert, of the Buffalo Ecclesia, gave the word of exhortation at the memorial meeting, and lectured in the afternoon—taking for his subject "A Look into the Future from the Bible Viewpoint." The lecture was well attended, and considerable interest was displayed.

Visitors, who have encouraged and strengthened us by their presence, have been: bro. & sis. V. C. Gilbert of Buffalo, bro. & sis. Robert Philip, bro. & sis. Roy Sutherland and sis. Ruby Clarkson of London; sis. Irene Baines of Montreal; and bro. Fred Higham of Detroit. Brethren Higham and Sutherland administered the word of exhortation.

As we look back over the past 60 years since brother Roberts fell asleep, we see much to cause sorrow of heart. Two human traits have left their mark—innovation and drift. These have worked havoc in the brotherhood. Many looking for new things have departed from the sound position and foundation laid by our pioneer brethren, and many have drifted backward and no longer zealously defend the clear principles of the life and teachings of the anointed Jesus. He is standing at the door and knocking. Do we hear him? —bro. G. A. Gibson

* * *

POMONA, Cal.—742 East Sixth Street.

We had the privilege on Sunday, Dec. 28, of meeting with bro. and sis. Robert Carney and sis. Arlene Carney of Houston.

At the same time, after considerable discussion, bro. John T. Randell was accepted into our fellowship. Bro. Randell for some time has been standing alone in protest against the loose fellowship activities now going on, and came too the conclusion that the Berean group was the only group now consistently upholding the ABSF and the scriptural standards of fellowship. —bro. Oscar Beauchamp

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